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GIVE ME THE HAND.

Give me the hand that is warm, kind, and ready,
Give me the hand that is calm, true, and steady;
Give me the hand that will never deceive me,
Give me the grasp that I may believe thee.
Soft is the palm of the delicate woman;
Hard is the hand of the rough, sturdy yeoman;
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the hand that is true as a brother,
Give me the hand that has learned not another,
Give me the hand, for more precious I deem it—
Give me the grasp, that I may esteem it.
Lovely the palm of the fair blue-veined maiden,
Horrid the hand of the workman's overland;
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unslackened by party;
Let friendship give me the grasp that become her,
Close as the twin of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has learned not another;
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever.

RELIGIOUS INTELLIGENCE.

GERMAN CATHOLICS IN N. YORK.—There are from 15,000 to 18,000 German Catholics in the city alone. Rev. Mr. Gustinian, pastor of the newly formed German Catholic, or Evangelical German congregation, a secession from the papal Catholic, in describing them, says, one third of them are disgusted with ultramontanism, or the popery of Rome, and with the ignorance of monks and friars, and are wishing for a change. Another third are infidels, or indifferent, never going to church, looking upon the bishops as tyrants and impostors. The remaining third are bigots. The first readily receive the gospel; the others may be expected to follow when the way is prepared.

At the first announcement here of the gospel, in opposition to Romanism, the house of worship was crowded by all sorts; infidels as well as lovers of truth. But when the battle of Rome was fought, when controversial preaching was over, and the preaching of Christ crucified was begun, the infidel part of the audience left, and only the lovers of truth remained. The number of families is seventy or eighty who have openly seceded from the Romish hierarchy; of these some have left the city, to get employment elsewhere, carrying with them the Bible, and its truths among their countrymen. These families have given up their amulets, medals, crucifixes, strings of beads, confession tickets, monk's books, and other priestly trumpery.

The Spirit of God is working among us; some have found peace through the blood of the atonement, others are seeking it prayerfully.

We much need, at present, a school for German Catholic children. A committee of gentlemen interested in this Catholic movement, have hired a hall in Hester street, corner of Bowery, for a temporary place of worship, till our American friends can help us to build a church.—N. Y. Correspondent.

HONORABLE AND CHRISTIAN.—The Hartford Central Association of Congregational ministers, one of the most able and respectable bodies in New England, recently elected Rev. Mr. Pennington, a colored minister of the Congregational church in Hartford, Moderator of the Association, for the coming year.

TRIBUTE TO FRENCH COLPORTAGE.—The Record of the Free Church of Scotland, in giving a view of the gospel in France, says, "It is well known to the religious public, that the most important instrument in the hand of God, for shaking the power of popery, and spreading the gospel, within the late years, in France and Belgium, has been the labor of colporteurs. Their efforts have been crowned with marvelous success; whole districts of the country have been awakened out of their lethargy, and made to feel the need of the gospel, through their instrumentality. Numerous little companies of forty, or fifty individuals, have been led to assemble together among themselves, for reading the Word, and prayer; and many have been the instances in which revivals have taken place."

AMERICAN BIBLE SOCIETY.—At the meeting of the board on Thursday last, P. G. Stuyvesant, Esq., in the chair, it appeared that the receipts of the last month were \$16,397.10, and the disbursements \$16,691.51. The number of Bibles and Testaments issued in the same time, was 58,480 copies. Eleven new auxiliaries were recognized; four of them in Texas. Nearly thirty grants of books were made on request, to be sent, among other places, to Texas, at three points, to Mexico for the army, and for Mexicans in the vicinity, and to Hayti. The Managers commence their thirty-second year with a deep sense of the greatness of the work in which they are engaged, and with an earnest desire, that the auxiliary societies, and good men of every name, may heartily co-operate with them in the circulation of the Book of books.

AMERICAN MISSIONARIES IN TURKEY.—A letter to the editors of the New York Journal of Commerce, from an English gentleman residing in Constantinople says:—"Our missionaries, both here and in Persia, are introducing a pure Christianity into the East, in spite of all opposition, will certainly spread, and which cannot fail to have effects that would appear to most people almost beyond possibility, were they to be spoken of just now."

"RELIGIOUS INTELLIGENCE."—But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upwards of a hundred of this character, published by the different Christian denominations, many of which have a very wide circulation. To this it may be added, that the respectable signs of the times, to a great extent, are of late coming into the practice of giving condensed views of the general religious intelligence; which is stated by those more immediately interested, to have the effect of increasing, rather than diminishing, the circulation of professedly religious journals.

THE MADRID EXILES.—These unfortunate victims of Popish tyranny, who, for the sake of eternal life, have willingly, though not without pangs of natural regret, forsaken their native land, and all that was dear to flesh and blood, have found a refuge in Trinidad, and the adjoining islands.

FU CHAU, CHINA.—This city has become the chosen spot of a new missionary station under the care of the American Board. It is eight miles in circumference, and contains at least 600,000 in-

habitants. It is said to be a place in which all the gross sins ascribed by St. Paul to heathenism are rife. To give an idea of the morals of China, it is stated that places of trust are purchased at a high price, and persons left in duress are often left to die. Two thousand were lying in the common jails, and not long since, 41 persons were executed in one place in one day—and capital punishment is daily inflicted.

The revival mentioned some time since, as existing in Williamstown, still continues, and about twenty members of the College have become the subjects of the work. More than usual interest has existed in the churches in Providence; and a number of the students of Brown University have been made the hopeful subjects of divine grace.

PRINCETON THEOLOGICAL SEMINARY.—This venerable and central Presbyterian Institution is enjoying unprecedented prosperity, numbering 150 students. The college is also in a more flourishing condition than it ever enjoyed before. The Faculties of both Institutions are composed of men of rare ability, learning, and moral worth.

For the Herald and Journal.

MISSIONARY AND PREACHERS' AID MONEY—MINUTES.

Br. Stevens.—Comparisons are said to be invidious; but surely they are not in all cases. A laudable ambition may prompt the mind to give ample enlargement to their hallowed feelings in doing good—even to exceed their former efforts, or the efforts of others—so the apostle would "provoke to emulation."

We hope not to appear assuming, while we remind our brethren of the New England Conference, that we were "really surprised last year, to see them astern of the Providence Conference, in their Missionary collections, and a hint was then given, if something did not arise there, they might be found to the leeward again, after twelve months. Facts and figures are stubborn things. Their Treasurer, this year reports \$3128 46; but he includes \$12 25 from Br. S. Puffer, of our Conference. Deduct this from their report and add it to ours, and they stand thus:—Providence Conference, \$3348 31; N. E. Conference, \$3116 21—less, \$222 10; A. kind of instinctive emotion urges us to ask, What are our brethren doing, who occupy the head and body of the old Bay State? Who among them ever doubted there being more important stations among them, than in any other Conference in New England? These require a draft now and then, upon her sister Conferences, to obtain efficient laborers, and we really think they ought to go ahead! However, that we may be saved from indulging too much complacency, while bearing the flag-staff, let us bear in mind, that we are minus \$117 72, when compared with the corrected report of last year. As to District No. 2, has been at work, and has done well, efficiency, by handing over \$353 40 more than their aggregate of last year. Some individual societies have done well. Provincetown stands first in order, with \$244; but yet some may judge the palm to fall River, with fifty-nine members less, which gave to the Bible Society, \$50 00; the Preachers' Aid Society, \$50 00; and the Miss. Society, \$205 37, and doubtless aided the Conference Anniversary at that place, by \$170.—Under these circumstances, it may be well to suspend the decision, at present, and wait the issue of another year. We would not intimate but what some of the smaller societies have done equally as well, considering their circumstances. We may all labor to make improvement.

Several have requested us to correct our Minutes, &c., and others, after examining Br. Howson's report, Justice requires something more to be said on the subject, and a few simple statements may be all that is necessary. We may as well acknowledge that we have no regular system whereby to obtain our statistics for publication, or any proper method of correcting errors. The committee on the Minutes prepared the matter put into their hands according to their best judgment, and instead of being blamed, they feel inclined to complain that they were so poorly furnished with matter. We will notice two items. The Treasurer of our Conference Miss. Society reported \$3336 06; but the Minutes give only \$2713 62—less \$622 44. Much of this is easily accounted for. The Treasurer gives a Camp-meeting collection, of \$111; by a friend, \$125; preachers' annual subscription, \$58; and Conference anniversary, \$170; which amount the committee, it seems, did not receive. We all perceive that the preachers ought to have made their returns to the Treasurer in time for him to prepare and make his report to Conference, and then the publishers ought to have had it, some days before the Conference closed, so that it would have been official, such as was to be printed. The same may be said of the report of the committee of the Preachers' Aid Society. Br. Howson gave some account of that report, in the Herald of the ninth instant; but here he gives full evidence that a man as particular and careful as Br. H. needed a pal to correct errors. In his copy of his "full and accurate report," he has omitted five stations, which are reported in the Minutes; they are Elm st., New Bedford, New London, Voluntown, Hopkville, and Fisherville; and some others do not agree. Br. H. says he left the report with the Secretary of the Conference; but Br. Patten says he never saw it, nor his assistant—that they looked for it in the pocket. At the left of the main entrance, is the library, containing a large number of books, most of them filled with legends of the saints, the general traditions of the church, &c. The tables were covered with the most antique, both of books and pictures; of the latter, one represented purgatory, where sat the devil most conspicuous, while his imps were busy around him, in throwing men into boiling caldrons, with pitchforks; in binding men with serpents, and dragging them into the mouth of the "great dragon;" in cutting off limbs, and tearing the flesh of the miserable ones who were passing through the Roman way to heaven. Others had "wrought righteousness" by enduring purgatorial pains, and were passing beyond the reach of the flames, with signs of great rejoicing. On the right, is the museum, containing a cabinet of minerals, images, sea-shells, and curiosities collected by a Romanist who accompanied the U. S. Exploring Expedition; also the busts of Milton and Shakespeare, and a miniature statue in marble, representing Venus de Medici. On the second floor are some of the recitation rooms; the attic is a large sleeping-room, where some two hundred students lodge, each in a narrow bed by himself, separated from his neighbors by the students in a mass issued from a room we had not visited, and as they seemed very loquacious, we were told that in a few minutes they must observe profound silence, which could not be broken till after dinner. Presently they were still, and by pairs they followed a prefect to another edifice, about thirty yards distant, to which we followed them. As they commenced

I perceive that the stewards in two stations on Sandwich District, acknowledge a "surplus," amounting to \$61 73; but I do not find it in Discipline, part 2, sect. 5, art. 2. What has become of it? When Stewards acknowledge a surplus, it may well be doubted if they have any right to dispose of it otherwise than the rule directs! Some avoid a surplus, by placing their extra means to a new account.

New Bedford, June 10. A. KENT.

TO THE PREACHERS OF THE NEW ENGLAND CONFERENCE.

Br. Stevens.—Will you lend me a corner of the Herald, to serve as word for the New England Conference Academy? Our oldest academy has not been wont to trouble the readers of your paper with many words; and if we do not say anything new or sparkling, we hope to offer something true and encouraging. Ask them to read the following, if you will. We will not boast. Not that we feel inferiority very greatly, but there are many others who would be offended by the comparison. We merely wish to express our gratitude to God for the abundance of his mercies towards us. The year now closing has been one of more than usual spiritual prosperity. During the autumn, a gracious revival prevailed, and some fifteen were converted. In the winter, several conversions took place, though many influences were unpropitious. This spring, also, God has given us a refreshing from his presence, and perhaps ten promising young persons have obtained religion. Many of the conversions in this school are uncommonly interesting. It would make a Methodist preacher stand again, to hear a young man tell how God had led him by his spirit to Wilbraham, to find Christ, instead of renouncing as a student; or how he had been convinced at home, and finding the current against religion, had come here almost solely to give himself to God; or how a pious father or mother had persuaded him to come, and exhorted him to be reconciled to God before his return. And to pray for these young souls is a blessed work. Thank God!

God has a company here in the fountain of learning, who act as the salt which Elisha threw into the fountains of Israel; they heat many of the streams which go out from us to water the land. During the two years of my present connection with the Wesleyan academy, at least sixty conversions have occurred, and several of the converts are preparing for the ministry. I wish to call the attention of the brethren in the New England Conference to the academy. Let them send us students. Send the pious young brethren and sisters, to prepare for greater usefulness at home. Send along those who do not enjoy religion; send them with a hearty exhortation, and advise them to enter the Bible classes; and then pray for them and their teachers daily. We need the prayers of the church on our behalf. O, brethren, pray for us!

We send a catalogue and circular to each preacher, and wish him to preserve it, for the information of his circuit who may inquire. It will be seen that we have a "young ladies' graduating course," embracing studies for three years. Cannot our preachers recommend this, and procure a good class for us? All the assistance the Trustees feel inclined, at present, to ask, upon the pledge of the Conference, is that preachers will send along students. This can be done without in the least interfering with their obligations to the University and Biblical Institute. On the contrary, it would benefit them both, for the more students attend the academy, more will be induced to enter one of the other institutions. A very little extra exertion on the part of the brethren, would give us, for our largest term, instead of 229, 350 or 400; and with the present faculty, this number could be taught, as well as the present number. We could then defray every expense, and make such yearly improvements in the buildings, library, and apparatus, as circumstances might require. Brethren, send us students in the autumn, and receive our gratitude. Thus you may send a soul to heaven, and gain another jewel for your crown of rejoicing; thus you will give Methodism greater power, and greater respect in the eyes of the people; and thus you may enable religion to acquire strength for future victories. But I am already too long. I am, dear brethren in the ministry, Your humble steward, ROSE. ALLEN.

Wesleyan Academy, June 17.

VISIT TO A JESUIT COLLEGE.

Accompanied by Rev. Wm. Taylor, of the Baltimore Conference, and several ladies, I visited the Jesuit's College, in Georgetown, D. C.—At the door of the first edifice, we were met by a gentleman, who took us to a room furnished like a parlor, where we were left alone for a few moments, when one of the prefects, who had been informed of our wish to pass through the apartments of the institution, entered, stepping softly, as if in a sick room, and addressing us in a half-whispering voice, bade us follow him.—The key for each door hangs by the entrance where it is to be used, in a large and ancient key to all of them, the prefect carried in his pocket. At the left of the main entrance, is the library, containing a large number of books, most of them filled with legends of the saints, the general traditions of the church, &c. The tables were covered with the most antique, both of books and pictures; of the latter, one represented purgatory, where sat the devil most conspicuous, while his imps were busy around him, in throwing men into boiling caldrons, with pitchforks; in binding men with serpents, and dragging them into the mouth of the "great dragon;" in cutting off limbs, and tearing the flesh of the miserable ones who were passing through the Roman way to heaven. Others had "wrought righteousness" by enduring purgatorial pains, and were passing beyond the reach of the flames, with signs of great rejoicing. On the right, is the museum, containing a cabinet of minerals, images, sea-shells, and curiosities collected by a Romanist who accompanied the U. S. Exploring Expedition; also the busts of Milton and Shakespeare, and a miniature statue in marble, representing Venus de Medici. On the second floor are some of the recitation rooms; the attic is a large sleeping-room, where some two hundred students lodge, each in a narrow bed by himself, separated from his neighbors by the students in a mass issued from a room we had not visited, and as they seemed very loquacious, we were told that in a few minutes they must observe profound silence, which could not be broken till after dinner. Presently they were still, and by pairs they followed a prefect to another edifice, about thirty yards distant, to which we followed them. As they commenced

their repeat, one of their number, occupying a desk at one end of the room, read, in the tones of Stentor, I think from some history. The room above is used as a chapel, on entering which our attendant bowed upon one knee; in a moment rising, he led us forward to the confessional, where, in two small apartments, only partially separated, the priest in one, sitting, the penitent in the other, kneeling, is carried on the intricate mechanism of iniquity, which attracts the most secret thought. A lamp was burning in the room, which, we were told in the same whispering voice, "indicated the presence of the blessed sacrament." Several paintings adorned the walls, representing "the blessed Virgin," saints, &c. After visiting the studying room, where all the students spend most of the day, each occupying a single desk, (a prefect remaining with them,) we gained the passage in time to see the students rising from the table, at a signal; the reading ceasing at the moment. They stood for a minute in silence, I suppose returning thanks, when we passed out, and took leave of the Roman.

This institution originated in a bequest of real estate, under condition that the corporation exempt the same from taxation, which condition was complied with. Taking advantage of this leniency, the Jesuits added land until their grounds became very extensive, paying no taxes. This state of things continued for many years, until the people of Georgetown set the matter right, by electing a new board of Aldermen, &c. Determined not to be foiled, the Jesuits applied to Congress for a bill so changing the boundary line of the corporation, as to leave all belonging to them without the limits of the city; and before the good people of Georgetown had any hint of the matter, their object was so nearly gained as to render futile all opposition.

Many Protestants patronize this college by sending thither their boys. In this respect, official members of the M. E. Church are guilty. There are schools in the District, for young ladies, taught by the Sisters of Charity, where children of professed Protestants learn to defend the Roman faith. A member of our church said to me that she sent her daughter, about a year since, to the "Sisters' school," stipulating that she should not be taught their doctrines.—Observing the letter of the engagement, at the same time violating its spirit, they compelled the child to be present while others were taught, and per consequence the errors of Popery were imbibed, and the child became more than a match for the mother, in theological discussion. I might mention other instances, but let this stand as a warning to all who are "tempted like as they are." In the language of an earnest writer, let me say, "Let us not be so deluded as to believe that the superstition or falsehood that wicked men, when in one country, utter such a nonsense, (i. e. belief in the efficacy of relics,) will leave them when on our shores. Roman Catholicism is the death of freedom, as well as religion; of knowledge, as well as virtue; and our statesmen, in their boasted liberality toward its principles, yet find that they have not only betrayed their country, but been most egregiously fooled. He who defends this religion on our shores is the greatest bigot and the narrow-minded man that can be found. His boasted liberality is sheer ignorance, or downright wickedness. We had better be liberal monarchies and monarchal sentiments, for it would not be half so dangerous as the present indulgence manifested by our statesmen and legislators towards that religion which has wrapped the world in deeper darkness than Paganism, and checked civilization more than a thousand years."

F. A. CRAFTS.
* Rev. J. T. Heatley.

A SPIRIT COMPANION.

Holy is the companionship of the relations of life; pure and perfect is a mother's love, a fountain that never dries, but there are thoughts and feelings she may not know. Children have an imperfect companionship with us, and well it is so—for who would tell them, in their confiding innocence, of the mighty sorrows and trials of the world we are but just learning to apprehend? Husband and wife, dare you always open the hopes and fears perhaps concealed in kindness? Are not your heart-struggles, in poverty and disgrace, borne more cheerfully from the thought that to the beloved one the half has not yet been told? Friends of a day, even friends of the olden time, can the whole be laid before you—are there not conflicting interests of pride and honor—and does not every heart "know its own bitterness," with which none may intermeddle?

But there is a spirit companion who may be all in all—none may sit for ever in the presence chamber of the soul, and have full audience; to whom hopes and fears, and memories are fully known. To some, it appears as a monster with whom they ever grapple in the darkness of night, comfort and peace flying at its approach. To all, its form is unknown, though embodied according to the imagination of the individual, with shape and sex. To me, it is simply presented; scarcely with form; and with sex, 'tis a child-like female; ever sitting near me, fanning my troubled spirit with its refreshing wings, and saying do thus and thus—giving right motives and true comfort.

I made its acquaintance in my childhood.—With sensitive feelings, what child is happy? There is a weight of wo borne often times by these little hearts, that would crush the strong man. Are not slights and wrongs from young companions, unjust government, and unreasonable requirements, the hasty word, the often unwise punishment of parents and guardians, hard to bear?

Among the many, how few trouble themselves about the feelings of children. Obedience is the great object, whether by those who render it themselves, or not; sometimes in a code of family laws, to which all the members must submit, though what is life to one is death to another. No, that time of life poetically called the "runny childhood," is often in darkness and sorrow, and simply because the young heart craves companionship.

For me, I longed for some one to understand me. Wearied and discouraged with unsuccessful attempts to please, I retired to my chamber, and here was my true friend—come with those angel wings to fan me into good humor, to hear what the complaining child has to say—and dry her tears. So she speaks to me sweetly—"Put off this night with your daily dress the spirit of discontent, and listen while I ask you a few questions. Have you improved all the advantages with which you are blessed?—has not impatience or idleness called forth the reproof under which you are smarting, and can you lay your young head on your pillow in peace?" Then with her carressing arms around me, I tell her all—how I was tempted by the spirit of rebellion that walks in most households; how I struggled, how I fell. She hears me through, and then rousing the first spark of Christian love in my heart, she implores me, be-

fore I sleep, to seek forgiveness of those I have offended. She patiently hears the objections of my pride, waits with argument and persuasion, and at last conquers—I rush out from her presence to do her bidding, and return with a mother's forgiving kiss yet warm upon my lips. She throws up the windows of the pent-up chamber, to let in the refreshing winds of heaven, and sitting by her side, I fall asleep in the soothing air of her breezy wings. Is not this truly a spirit companion? No reserves here—the young and timid child tells the whole—and safe in the guiding care of such a friend, passes on to her guild-room.

And mine was like that of other girls—dreaming away time, but finding it daily shorter, and bringing me nearer and nearer to the trials of life. Now do I need a companion—one who will hear of the hopes and the fears—those scarcely understood realities? See her again beside me—she opens the window wider, for I need more air, and the sweet wings move more rapidly. Now she seeks into the intricate mechanism of a woman's heart; and curious as the arteries and veins that supply its life-blood, are its deep channels of envy and jealousy—of love, hope, and fear—she hears strange things—a wild confessional. And she takes more time to hear me, my breath comes quick and fast while she lays it all before me, and from the past and the present, she imagines the future. She dare not pronounce my doom, but we kneel together at the open window, and looking into the bright heaven, would almost put aside the stars, that we may see more clearly revealed the Almighty will—we rise together, and with her own lips she speaks my destiny—I am to be a girl no longer, and I go out from her presence to plight my troth.

I am now a wife. Has her mission ended? No; though nature and society pronounce the married pair as one, I yet cling to the companion of my soul; my husband himself shall not object to this; for his, in all truth and tenderness, he fears no rival. I need her more than ever. At my side in childhood and in youth, why should I not, when I bear the fearful responsibility of wife, mother, and matron? I know and feel it, and with tears and supplications I entreat her not to leave me. She remains—I enter the dread warfare, with the heart and hopes of a true woman. A few years, and some cares have crossed my path, enough to wake me in the night, and see the tried friend sitting in the windows; the well known refreshing air from the wings coming softly in, for she can not raise the windows higher; it needs the strong arm of my husband, but he sleeps—and desirous to talk over the past, and look into the future, we let him sleep on.

I rise, and sit long by her side—she knows the whole—the world is not what I fondly imagined, but I love it all too well, and she talks in a softer, lofter strain of my duty—that is the word she dwells on. I hear it as for the first time, and am spell-bound by its power. We sit together till dawn of day, when commending me to Him who never sleeps, she leaves me. I lie down full of holy resolves, and rise in the morning with the glorious and God-like impulse, to do. Neglected duties, and wasted time, stare me in the face; but I press onward.

Time passes on, and the troubles of woman, the doomed, the devoted, on whose brow is written suffering; all sorts of trials, the death of friends, unworthiness of the loved, the iron grasp of poverty. For many dark weeks she came not, and I struggled alone—none could heal all; my heart knew its own bitterness, and I felt that I had been hardly dealt with. In my despair, I raised my eyes in the dead watches of the night, and she was there, my own angel-winged, with her pure breath and her calm words, and she called me to come to her, and she would hear the whole. She tried to hold my weary head in her arms, but it would not do; and she brought the precious Bible and put it beneath me; resting there, I told her all—she pitied, but she blamed. "Why rest you in your own strength, when your idols are falling around you? Put your trust in God, arise, and do."

She threw the casement open wider than ever, for I inhaled all the air, and there she sat, precious as ever, with her wings larger and brighter, and the sweet breeze stronger and stronger, until I inhaled new life with every breath.

How patiently she listened to the sad account, but she encouraged and planned, and it was to be so no more. My exertions should be blessed, and she said she would leave me a picture for my room, and when I felt weary or discouraged, I should sit and look at it. It was a sweet figure of Faith, holding a little scroll that was fastened with a delicate golden chain to heaven; and on the scroll was written, "bread for the children," and it thrilled in my heart like a watch-word, and strengthened me.

BE ECONOMICAL.

No matter if your parents are worth millions; it is not the less proper that you should understand the value of money, and the honest, honorable means of acquiring it. What multitudes of young men, particularly in our cities, make shipwreck of reputation and health, by neglect of this maxim. They are aware that their parents obtained their wealth by habits of industry, but they are ashamed of the name. They forget that wealth in this country passes rapidly from one to another, and that he who is rich today may be poor to-morrow; or that he who relies on wealth amassed by his father, may end his days in a pauper-house. It is for the young man to say, whether by industry and economy, he will secure competence and respectability; or, by idleness, become a worthless beggar, and a sponging outcast.

A CORRECT TASTE IN CHILDREN.

In many ways, the mother can contribute to the formation of correct taste. The first hymns she teaches to the lisping, and even the earliest notes which she sings for its lullaby, should be chosen with care. The pictures with which the walls of the nursery are adorned, should be selected with a studious and cultivated regard for real beauty. Likenesses of excellent men and women, whose names you would choose to have your children love, and whose virtues you would rejoice to see them imitate, are a very desirable ornament. A few elegant historical pictures, which might be used as introductions to general history, or which are calculated to inspire noble sentiments, would be found of great utility in every family able to have them. A few well finished landscape pieces would, also, tend to foster a love of nature, in its cheerful and its sublime aspects. There is a refining and effectual influence arising from a daily familiarity with the scenery of nature, whether it glow before us in its original loveliness, or in the representations of the genuine artist.

At proper times, as the mind becomes able to receive them, clear and definite instructions should be given, as to the reason of their selection, the nature of their influence, and the general rules which should govern the exercise of the imagination. As the child educated by such a pro-

cess enters upon scenes and studies away from home, these early instructions, and examples, and associations, will operate to elevate, restrain, and purify the mind, influencing his course of reading, his companionship, and his present character.

THE OLD SCOTCH COVENANTER.

ANECDOTE OF SIR WALTER SCOTT.

Sauntering along, we approach Glenesk, so called from the deep and charming glen, formed by the winding river. Yonder is an old man at work in his garden, who looks quite patriarchal, and I dare say, knows a good deal of the neighborhood. Let us accost him.

"Good morning, sir!"
"Gude mornin', gentlemen!"
"You seem to be quite early in your garden this morning."

"Ou, aye, we maun mak hay while the sun shines, ye ken, and this is a grand time for plantin'."

"You have lived in the neighborhood a considerable time, I presume."

"A' my days."

"Well, it's a beautiful country."

"Ou, aye, it's weel eneuch. My father before me lived in that bit house out yonder among the trees, and he used often to say, gude auld man! that the lines had fallen to us in pleasant places, and that we had gude goodly heritages. For my part, I like the country unco weel. The burn there is verra pleasant, its sae caller 'like, wimpling among the rocks and lushes. And what's mair to the pint, it has got a fouth of fine fish in't, though the new fangled mills are frightening them awa'."

"Trout, I suppose."

"Yes, sir, and fine ones, too. Ah! mony's the day I have paid in that burn, when a wee bit callant, catching the trout among the stanes, when the water was low."

"Did you know anything of Sir Walter Scott? He used to live near Lasswade, and I dare say, often wandered this way to fish."

"Ken him! That I did fu' weel. And an honest, freemly man he was. He cam up the burn every noon and then, sometimes wi' a fishing rod, and sometimes wi' a staff in his hand. He and I got weel acquainted after a time, for he was nae o' your upstarts, but an unco frank, free-spoken kind of a man. Not that he talked sae muckle himself, but he was aye askin about something or iither, and kept my tongue waggin' a' the time. Ah, yes, Sir Walter was a canny man. He knew the hail kintira side, and used to speer a great many questions about the ways o' the auld folks. One day, he cam along the burn side, wi' another gentleman. I happened to be working down there. His line got tangled in a stane, and he got me to fetch it out. He then coast it into the deep pule below, making the fleec skim along the top o' the water, as skeelfully as anything ye ever saw, when up louped a muckle spotted trout, and in a moment dragged the line to the other side, then spanked up the burn at unco rate, running the line aff the reel, which birded like a spinning wheel. Sir Walter hobbled after it as weel as he could. He was lame, ye ken, but he managed to move pretty quick. The trout plunged and flounced over the shallow water, got into another deep pule, and ran into the bank, in the hollow of two big stanes that were lying there. Now, cried Sir Walter, I have you, my boy; so he kept jerkin' awa' at him, and out he cam again, when Sir Walter gave him a wallop, and laid him flat among the gowans. 'Twas a bonny sight, I tell you. The trout was nae less than a fit and a quarter lang, as thick as my arm, and spotted all o'er wi' shining spots, like a leopard. Sir Walter was unco pleased—rubbed his hands, and every now and then, broke into a smile, as he cracked some joke about the trout. Hech! it was a guid sight for sair een—to see Sir Walter after the trout, and specially to see the trout wallowing among the gowans."

"But don't you think that it was rather cruel sport?"

"Cruel! why, man, the fish kens naething awa, and out o' its ain element, it gets choked in a minute. And, for my part, I dinnae see what fish is gude for, if not to be catch'd and eaten, specially the big ones! My gude old father used often to say to us, 'Boys, ye munna be cruel to the dumb beasts, and when ye gang a fishing, be sure to let the wee fish gae.'"

"Your father was a worthy man, I dare say."

"That he was, I can assure you. He was respectit by the hail kintira side. When auld and feeble, he wud sit before the door, on a divot seat, the hail summer day, wi' a braid bonnet on his head, and a lang staff by his side, reading the Bible, or may be, 'Pilgrim's Progress,' or talkin' wi' the neebors who cam to see him."

"Did he belong to the established kirk?"

"Na, na, he was ane o' the auld Covenanters, and used to talk a deal about Cameron and McMillen, as unco powerful preachers. He thoct the present times were wonderful' degenerate, that the solemn League and Covenant o' Scotland was amais forgotten, and that the people no-a-days were a sort o' inferior race. But he was a gude man; unco pleasant to look upon, and unco pleasant to hear, when he talked o' the faithfulness o' Israel's God, and the comfort and blessedness of being his children. When he died, he seemed to fa' asleep. A smile was on his pale face, and his han' lay upon his breast, as it were in token of resignation to the will o' heaven. He lies buried in the old kirk-yard, o'er yonder, wi' the word on his head-stane, at his ain request, 'Hessed are the dead that dee in the Lord.'"

"Are you, too, a Cameronian?"

"Why, no, to tell ye the honest truth. The auld Cameronians are amais a' gane; and I just gang o'er here to the free kirk, where, to my notion, we hae as gude sound preachin' as ye'll meet wi' in the hail kintira side. I'm no sae gude a man as my father; but I canna forget his counsels and his prayers."

"Have you any family, my friend?"

"Ou, aye. A bit callant, and twa strapping lasses, one of whom is married."

"Well, that's a comfort."

"A great comfort, sir, in my auld days. Jeanie is weel married, and has birns o' her ain. Marion wad a been married, but she was kind a skary, and so she stays at hame. The bit callant is no my ain, but a neebor's son that we adopted frae pity, seeing his mither is puir, and his father was lost at sea."

"And your wife, is she well?"

"Well! Aye, that she is—in heaven! She's been gane these five years—(here the tears started in the old man's eyes.) We maun a' do. (A brief pause.) But, as my gude auld father used to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

FINANCIAL CIRCULAR.

We recently closed our Financial Circular, but further observation has led us to add the following suggestions:

1. Our first suggestion regards an improvement in the "Plan of Finance." The "Plan" recommended by the last Conference, proposed to divide the whole amount which is desirable to raise in any given charge, among those who attend meeting in that charge; then these assessments are put into the hands of suitable collectors, who are to collect them in quarterly instalments, in advance. This arrangement places in the hands of the collectors a great number of very small assessments, which frequently cost the collectors as much labor to get them as they are worth. Then, too, it is often quite difficult to obtain a sufficient number of the right sort of persons to perform this service; and if the right sort of persons are obtained, it is not commonly convenient for them to take as much time from their regular business as is necessary for the faithful performance of the work. These difficulties we propose to obviate, by adopting a standing rule, that every class leader receive of every member, who is not positively a pauper, twenty-five cents a quarter, in advance, and let what remains, which is not raised by the operation of this standing rule, be divided among the property members of the church and congregation, in proportion to the pecuniary ability of each to pay, and these assessments be put into the hands of the collectors, and collected according to the previous plan adopted at the last Conference. About one-half the amount which it is desirable to raise, would, in this way, be raised by the operation of the standing rule referred to, of twenty-five cents a quarter, from each member, and this would embrace all the small assessments, and be collected very easily by the Leaders, without any extra labor beyond their regular official work of "seeing each member once a week." The other half of the amount, (or what remains after the assessment of twenty-five cents a quarter to each member,) which would fall into the hands of the collectors to raise, would be obtained with comparatively little labor; for this amount would be made up of the larger assessments only, and the visits of the collectors would be confined to the property members, and persons out of the regular membership, and if we mistake not, the Canada Methodists, and an arrangement similar to this, at least so far as the standing rule is concerned. The Class Leaders among them, we believe, receive of each member, regularly, a penny a week, and a shilling a quarter, which is about twice as much as the twenty-five cents a quarter which we propose. A similar arrangement, obtained by Divine appointment, among the Jews, of receiving a half shekel a head for the service of the sanctuary, called the atonement money, and an analogy is found in the "poll tax" of our civil economy. The improvement which we suggest, it appears to us, will make the plan of finance more practicable and effective.

2. Our second suggestion regards the pecuniary ability of our church, in this Conference, to afford our ministers a competent support. In a recent conversation in regard to our finances, with one of our Bishops, who has for many years been intimately acquainted with our whole northern work, he assured us that it was his deliberate opinion that there was more pecuniary ability in our church in Maine, in proportion to our numbers, than in either of the other New England Conferences; and more even than in the N. York or Troy Conference. He thought that there was more concentrated at particular points, in several of these Conferences, but take any of them throughout, in his aggregate, he was decidedly of the opinion that Maine was superior to any of them. Probably this is a correct opinion; and if so, it is a stinging disgrace to us, that these Conferences pay, if we mistake not, from 30 to 75 per cent. to their claimants more than we do ours.

3. Our third suggestion regards the immediate formation of a "Preachers' Aid Society." Some incipient measures towards the organization of such a society were taken, we believe, at the last Conference. It is earnestly hoped that the committee to whom this matter was entrusted, will promptly mature their plans, and present them at an early day at our approaching Conference, so that we may get such a society into operation without delay. M. HILL, Gardiner, June 24. S. ALLEN.

For the Herald and Journal.

CIRCULATION OF BOOKS.

N. H. CONFERENCE—HAVERHILL DISTRICT.

The subscriber will take a tour through Haverhill District, taking with him a moderate supply of miscellaneous books, a large quantity of Sabbath School books, together with all the necessary apparatus for conducting a Sabbath School with success—giving all a rare chance to examine the varieties for themselves, and select what they want. As this is the only tour the subscriber will take through the northern section of the State, this season, and as he takes this tour almost expressly for the benefit of our Sabbath Schools, it will be expected that all our northern stations will be fully prepared to purchase liberally, improving this opportunity to replenish their libraries, and especially to furnish their schools with maps, cards, tracts, manuals, catechisms, reward books, teachers' tokens, questions, books, &c. &c. Would it not be well on every station, where Sabbath School societies are not formed, to form one immediately, making one article of the constitution to read as follows:—Any one over twelve years of age, may become a member of this society, by paying, annually, any sum not less than 12½ cents. Any one under twelve years of age, may become a member by paying any sum not less than one cent. This would be so small that the poor could become members, and the rich would not be limited. Read the constitution publicly, explaining the object of it, then present it, Sabbath day, and week day, to every one you meet, asking them to become members, for the sake of the good cause. More will be collected in this way than any other. The subscriber had the blessed privilege of collecting, in this way, on one of the northern circuits, fifty-four dollars.

Brethren, up and at it. God speed you on in the good cause. Tell all the dear little children, that the subscriber will want to see them all out to meeting when he comes; that he will have something pretty to show them, and to give them. That they may know when he is coming, he here announces the stations on which he will spend the Sabbath:—

Plymouth, July 11
Haverhill, " 18
Lancaster, " 25
Columbia, Aug. 1
Lebanon, " 8
Warren, Concord Dist., " 15
Stations not mentioned above, will be visited, if possible, on intermediate days.

I should be happy to meet Br. Gould, from Alexandria, at Bristol, July 10th, A. M.—while at Plymouth or Warren. C. B. M. WOODWARD.

Centre Sandwich, June 23.

For the Herald and Journal.

THE APPROACHING EASTHAM CAMP-MEETING.

Brother Stevens—Several excellent camp-meetings have been held at Eastham. The last, I was happy to learn, was considered one of the very best ever held there. I have been favored with two visits to "Millennial Grove," the name given to the beautiful encampment, by Rev. E. T. Taylor, who adopted by the joyful acclamations of the people. I was present in '42 and '43, and hope to be in '47. It is far from the bustle of large towns. The grove itself is one of the best, in every respect, ever appropriated to God's holy worship. The provisions for physical comfort are plain, as they should be, but abundant, excellent, and cheap. The Boston brethren have, from year to year, furnished conveyance from and to the city, and board during the meeting, to all, I think, who have applied to them; and to the satisfaction of all concerned. The committee acting for the Boston churches, have always, I believe, faithfully performed their arduous duties. Rich have they merited the hearty thanks of their brethren, and they have had them. I have attended a large number of camp-meetings, in various parts of the Union; but no where have I found a better

ground, better accommodations, better order, or more cordial Christian affection, than at Eastham. On that delightful, Christ-honored spot, scores of Christians have been filled with the spirit, hundreds of sinners have been reclaimed, and multitudes of sinners have been converted. These meetings have done great good, and, therefore, should be continued.

It is not denied that some members of the church may have made their annual trip to "the Cape," too much of a "pleasure trip," seeking physical recreation and mental stimulus, rather than spiritual profit; nevertheless, these Methodist pleasure-hunters have been comparatively few, while the larger portion of God's children have gone, from year to year, for the simple purpose of getting more religion, and laboring for the salvation of others. Methodists should never go to camp-meeting for anything else.

"Now, Brother Stevens, I am very desirous that there be a general turn out to Eastham, next August, of preachers, members of the church, and all others who consider the immortal soul worth saving. Let us see a grand rally for the Cape. Brethren and sisters, make timely calculations to attend the meeting. Resolve to go, the Lord willing, before you lay aside the Herald now in your hands. Attend the whole meeting. Go, leaving the whole world behind. Go, expecting a great blessing. Take as many sinners as you possibly can. Go, fervent in prayer, and strong in faith. Go, not to be idle, but to work. And be sure to let your friends see, (what some doubt,) that camp-meeting religion lasts as long as any other religion." OROUS.

Oasis, June 17, 1847.

HERALD AND JOURNAL.

WEDNESDAY, JUNE 30, 1847.

DR. DURBIN AND MISSIONS.

Dr. Durbin has published in the last Christian Advocate and Journal, a project for the re-organization of our missionary system. It is substantially a modification of the plan proposed by the Board, some few years since. The latter recommended that missionary contributions be recognized by the church as a Christian obligation, binding upon all as they have ability; that they be taken in the form of "cent-week" collections in the classes, and a missionary steward be appointed in each charge, to receive the funds. Dr. Durbin's plan differs but slightly from this, but its differences, we think, are all obvious and valuable improvements. We give the following extracts:

"The voluntary principle, which at present finds an occasion to manifest itself only in public collections at missionary meetings, in annual subscriptions to missionary societies, and in independent donations, does not impel every member and friend of the church to action. Not having subscribed, many thousands do not feel bound to contribute, and do not contribute except as they are occasionally impelled thereto by some address or circumstance at a public meeting. And it must be confessed, that for some time past it has been difficult to awaken sufficient interest to draw together the multitude, at a missionary meeting; and still more difficult to inspire it with the enthusiasm necessary to procure heavy contributions. It seems to be apparent, that public missionary meetings, for the purpose of supplying funds, have ceased to be successful. What, then, is to be done? I respectfully suggest that the mode of operation be changed; that the next General Conference so alter the sixth section of the Discipline, as to dissolve all missionary societies connected with the church, and incorporate a declaration that the whole church is a missionary society, and each local church and congregation a branch thereof; and that it is the duty of each member of the church, as well from love to Christ, as from relation to the church, to make regular and systematic contributions for the support of missions, according to the ability of each, quarterly or annually, as may be most convenient; and that the church must expect each member conscientiously to fulfil this duty. And to enable each one to do so the more conveniently, the preacher in charge shall appoint a missionary steward, in each class or society, with the advice and consent of the leaders' meeting, where there is one, or of the leader or leaders of the class, or classes; where there is no leaders' meeting, the duty of such missionary steward shall be, to call on each member of the church, and as far as expedient, each member of the congregation, for his or her annual contribution to the missionary cause, and to collect the same, and return it as now directed in the Discipline. The change suggested, is, essentially, to dissolve all missionary societies, and constitute the whole church a missionary society, so as to bring the cause directly home to the conscience of each member and friend of the church.

"It will be readily perceived that this change would dispense with the public missionary meetings, as sources of pecuniary supplies. But it is not proposed to dispense with the meetings, but simply to reduce their number. And, perhaps they should be placed under the direction of the Presiding Elder, who should assign the time and place of holding them within his district for the Conference year, and provide for the addresses on such occasions. The objects of these meetings would be to diffuse in the church, missionary zeal, and also to impart information. Being fewer in number, and properly distributed in the District, they would be fully attended, and, of course, a higher and more commanding zeal would be manifested. A public collection should be received, and perhaps extra contributions in large sums. With these District meetings, should be continued the monthly missionary prayer-meetings, at which the pastor should detail the missionary information he had been able to collect."

Some of Dr. Durbin's reasons for this proposition are, 1. Many thousands of our members and friends do not contribute anything to the support of missions, because they are not members of any missionary society, and therefore do not realize any obligation. 2. The difficulty in procuring such congregations and addresses as impart interest and energy to the cause. 3. The small, and probably decreasing pecuniary results at public missionary meetings, even when measures have been resorted to, which are, in the judgment of some, exceptional.

We like the measure heartily. The missionary cause would thus be incorporated into, not merely grafted on, the church of Christ.

We should, however, by all means, maintain an efficient management of the whole scheme, by a Board or Boards of Managers and Secretaries, as at present. Dr. Durbin, we suppose, takes this for granted, as he does not refer to it.

It is our opinion that the next General Conference should thoroughly revise our missionary affairs, and re-organize them about on the following plan:

1. The incorporation of the missionary enterprise into the economy of the church, and the abolition of extraneous combinations for it, as suggested by Dr. Durbin; the collections not to be made in classes, where many, by absence, cannot be reached, but by a Missionary steward, and assistant collectors.

2. The organization of two Boards of Management, one for Foreign, and the other for Domestic Missions, as recommended by Dr. Olin, in the last Methodist Quarterly.

3. The appointment of two Secretaries, one for each department. Special Agents, we know, are not approved by some, but unquestionably the experiment, both in our own, and all other denominations, demonstrates their utility and economy, and all men practically acquainted with the management of such

institutions, know that the office is indispensable. No one can gratuitously perform its necessary writing and other duties, and if we must have some one paid for them, why not have one who can also represent the cause before the public? Upon the character of such agents, indeed, depends greatly the success of the institution. We hope our next General Conference will allow its wisdom and energy, in some such thorough re-organization of this important department of our interests.

A religious medium must be one which must not only be read, but must also be read to one to do good. It must not only be read, but must also be read to one to do good.

We are not given to despondency respecting the cause of God in our world, but cannot our alarm at its present aspect in this country. All sorts seem to have fallen into a state of stagnation, nay, worse, of declension! We are reminded of scenes which we have witnessed in the midst of the ocean, when every sail hung in the motionless air, a murky mist limited the sight to the bulwarks, and the ship lay sluggishly on the becalmed sea, like a despondent mind giving up all hope and all effort.

Our own church feels severely these calamitous times. It is both our advantage and our danger, that we have no adventitious means of success. Other sects, with pecuniary competence, and the prestige of education, fashionable society, and worldly influence, may retain their external strength when their spiritual vitality is gone; but we have slight securities of this kind. Our spirituality is our only vigor. If it declines, every thing else declines—our congregations, our finances, our very respectability itself, for our devotion and usefulness are our chief credit even among the worldly. Thank God for the peculiarity, and yet let us bear in mind that this ground of our influence and success must be maintained, or we sink helplessly.

How shall the present declension be remedied? God alone can help us. His promises are still true and amen in Christ Jesus—but he works by means.

A renewed personal consecration to him, among all who weep over the desolation of the church, and especially among its pastors, is the most important means of relief. Let us examine and humble ourselves before him, and invoke, night and day, the return of his saving spirit. What would be the effect upon ourselves and the church, if we devoted a special season of prayer, however short, daily, to this one object?

Secondly, Let us preach specially in reference to the present state of religion. Let us sound the alarm through all the land, and expounding the perils of such times, to both sinners and Christians, let us lead our congregations with trembling to the mercy seat, that God may spare his trembling people. Thirdly, Would it not be befitting the exigency of these deplorable times, for our preachers to direct their attention, in their ecclesiastical conventions, more, if not indeed exclusively, to this subject? We have such assemblies, frequently, on all our Districts. Would it not be the best improvement of them, in the present exigency, to exclude other matters, and give ourselves entirely to contemplation and prayer on the state of the church? We submit the suggestion to brethren who may have charge of the District meetings already appointed. It is the opinion of many that the church of God is passing through an unwelcome and perilous crisis, in all Protestant lands. Let us inquire if it be so, and give ourselves to ardent and united prayer respecting it.

Fourthly, We deem the emergency important enough for even more extraordinary measures, and would suggest that at our Annual Conferences in New England have either not appointed any Conference fasts, or not made them simultaneous, either the Presiding Elders, by some mode of consultation, or a convention of brethren exclusively for spiritual consultation respecting the state of the church, should recommend a day for the purpose, and make formally such representations to the church as may be appropriate to the crisis. We have had many conventions, for other purposes, and they have had powerful effect for good or evil. We believe that a purely spiritual one, for prayer, humiliation, and consultation, would now be in place. Let us do something, whatever it may be; the perishing of souls, and the decay of all our interests, call upon us to rouse ourselves, without delay.

EARLY HISTORY OF METHODISM IN NEW ENGLAND.

Zion's Herald has contained many valuable documents on this subject, within the last few months. As far as we have been able to judge, and in what has occurred since we became active among Methodists, we have found the sketches correct, and gotten up in a good spirit. As the venerable men who founded the Church are nearly all gone to their great reward, and those conversant with them and their times are rapidly following, we deem these sketches of too great importance to be trusted alone to the pages of a newspaper. We hope Mr. Stevens, the editor, will gather them together in a book. They cannot but be valued by the whole Methodist family, and will go down to our children as a valuable relic of the past. We assure the editor that these documents will be highly prized by the branch of Methodists with whom we are identified. They are the common property of all New England Methodists.

We have received a number of favorable intimations in commendation of the articles alluded to, and several of them have been copied by the religious press. We have not, however, referred to these encouragements; but the above one comes from our brother editor of the Olive Branch, and really appears so kindly, after the hard recondites we have had together, that we yield to the temptation to give it to our readers. We have witnessed with satisfaction, within a year, a change in the tone of our brother editor, towards his old brethren of the M. E. Church. We must plead guilty to an unnecessary degree of pugnacity, heretofore, in our contests with him, but are not willing that he should exceed us in the good breeding and Christian feeling which should dictate to both parties the duty of courtesy and kindness. A more useless and foolish contest could not be maintained, than the past warfare between the M. E. and M. P. Churches. We hope it will cease through the land, and the friends of each attend to their common work of saving the souls of men.

CHILDREN OF METHODISTS.

It is a frequent complaint among us, that our children so often desert the church of their parents, for other communions. We are not sure that such desertions are more common with us, than among other evangelical churches; but they are sufficiently extensive to be matter of deep regret. The causes of this evil are various, but seldom, we will presume to say, conscientious. By almost universal consent, the doctrines and discipline of Methodism are conceded to be safe, and even more favorable to deep and active piety, than most others. In addition, therefore, to the respectful regard which is due from children to the religion of their parents, there is, to every conscientious and honest-minded son or daughter of Methodist families, a ground of moral scruple against this secession, not to say apostasy, from the faith of the family, and of early education. We seldom witness the change, without suspecting as its cause, a weakness of character, which, for the paltry affection of associating with a more monied or better dressed, (for better characters we know they

have not,) class of worshippers, can sacrifice the religious uniformity, (always desirable and beautiful, though not always obligatory,) of the family, and the most salutary and endearing associations of early religious education. To the Christian Advocate and Journal, speaks thus on the subject:

"When children of Methodist parents do leave ours, and connect themselves with other churches, it is very seldom, if ever, because they are disgusted with our manner of conducting divine service. The true reason, we opine, is found in this—the parents of such children are not careful to instruct them, while in comparative infancy, to prefer their own church to any other. If this were done as uniformly as it should be, apostates from Methodism among the children of Methodist parents would be exceedingly scarce. We find a proof of the influence that parents may exert upon their children in the selection of a church in which to secure a membership for life, in the church of Rome. Many of her superstitious are known to be as flagrant as those of the ancient Catholics, yet instances of Catholic children, though 'well educated,' becoming Protestants, are very frequent; and why? Because they are taught from childhood to believe that the church of their parents is the only church. In like manner should it be instilled into the minds of Methodist children, as soon as they are capable of learning, not that the church of their parents is the only church of Christ on earth, but the best."

And every sincere Methodist can so teach his children, for if his own church is not the best, in his estimation, he ought, (except under rare circumstances,) to leave it, and unite with the best.

DR. CHALMERS.

We noticed last week the decease of this eminent divine. His death was quite unexpected. He had enjoyed good health, and was expecting to address the General Assembly of the Free church of Scotland on the next day. He was found dead in his bed, probably from apoplexy. We learn from the foreign papers, that Dr. Chalmers was not an old man, nor had he suffered much, notwithstanding the wear and tear of a busy life, from the infirmities of age. He was in his sixty-ninth or seventieth year, and had been in the ministry about forty-five years. Towards the beginning of the century, (1802,) he was assistant in the parish of Cavers, near Hawick. Afterwards, he was presented to Kilmany in Fife, and this rural parish became the cradle of his future fame; for it was while incumbent there that he wrote his celebrated article "Christianity," in the Edinburgh Encyclopedia, which was afterwards expanded into his Treatise on the Evidences. From Kilmany he removed to Glasgow, where his eloquence as a preacher reached to the zenith of its fame. The next removal was to the Chair of Moral Philosophy in the University of St. Andrews, in 1823; and in 1828 he was appointed to the Professorship of Divinity in the University of Edinburgh, which he continued to occupy until the secession of 1843. In that memorable secession he took a leading part, and we believe we are correct in saying that it derived no small portion of its influence from the weight and lustre of his name. Short time has he survived to witness its progress and effects.

He has been justly extolled as the most distinguished and able of Scottish divines. Dr. Chalmers held both the degrees of D. D. and LL. D.; was the first Presbyterian minister who obtained an honorary degree from the University of Cambridge; and one of the few Scotchmen who have been elected a corresponding member of the Institute of France. His collected works fill twenty-five duodecimo volumes.

The Doctor has left behind him a widow to lament his loss, and a family of six daughters, two of whom are married, the one to the Rev. Mr. McKenzie of Ratho, the other to the Rev. Dr. Hanna, of Skirling, editor of the North British Review, and four unmarried. Dr. Chalmers was a native of Anstruther, Fife. It is stated that he was born about the year 1780, and was consequently in his 67th year.

STUDENTS IN WESLEYAN ACADEMY.

The summary of students attending the Wesleyan Academy, during the year ending June 30, 1847, is as follows, viz.:

Whole number,	384
Classical Department,	132
Females,	45
Males,	87
English Department,	252
Females,	123
Males,	129
These reside in the following places, viz.:	
Massachusetts,	237
Connecticut,	114
New York,	12
New Hampshire,	4
Nova Scotia,	4
Vermont,	3
Maine,	3
Rhode Island,	2
Maryland,	2
New Jersey,	1
Pennsylvania,	1
Michigan,	1
There were, in the Fall of 1846,	229
Winter, 1846-7,	168
Spring, 1847,	183
Total,	580

NOVELS AND INSANITY.

In the fourth annual report of the Mount Hope Institution for the Insane, by Dr. W. H. Stokes, he says, in respect to moral insanity, "Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction, with which the press is so prolific of late years, and which are so broad broadcast over the land, with the effect of vitiating the taste, and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel-reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of cherishing real feeling—such as results from the performance of active benevolence, and the sacred duties of ordinary life, and of religious obligations—which awakens and strengthens the imagination, without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

Seven hundred of the Jewish population of Konigsberg have voted to transfer their Sabbath from Saturday to Sunday.

TWO MORE MISSIONARIES, says the Northern Advocate, are soon to be sent out to China, by the M. E. Church.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The seventh Annual Meeting of this Society was held on the 17th of May, in Finsbury Chapel, London.

"On the platform, we observed the Conde de Montemolin, the Marquis de Villa Franca, the Chevalier de Berardo, Sir George Strickland, Baronet, M. P., Joseph Sturge, G. W. Alexander, J. Cooper, Elihu Burritt, J. and W. Foster, Thomas Catchpole, John Dymond, F. Wheeler, R. Foster, (Cambridge,) J. Braum, (U. S.), J. Duncan, James Richardson, (African traveller,) John Rutter, Henry Clapp, (U. S.), John Cander, Esquires; and the following ministers: Rev. C. Rattray, (Demerara,) T. Craig, Dr. Wright, J. Kennedy, J. H. Hinton, Joseph Angers, J. J. Freeman, W. Leask, William, Owen, &c."

Dr. Lushington took the chair, and Joseph Sturge read the report for the past year. The Meeting was addressed by the President, Sir George Strickland, Rev. J. Angus, Henry Clapp, of Massachusetts, Rev. P. H. Boucher, editor of La Voix Nouvelle, Rev. Stephen Gloucester, (a colored clergyman of Philadelphia,) Rev. C. Rattray, missionary from Demerara, Joseph Sturge, and Elihu Burritt.

NEWSPAPER NOTICE.

There is a recklessness in this department of editorial duty, among American papers, which would be amusing, if it were not liable to some inconvenient results. Many editors flatter, without ceremony, any and every book that comes along, without reading a line beyond the title page. The Dollar Newspaper thus notices Southey's fascinating, but most fallacious Life of Wesley:

"The work possesses much matter of interest to the general reader, while to the Society of Methodists it will be considered almost invaluable."

"Had this been intended as satirical," says the Methodist Protestant, "it would have been exquisite."

JUSTICE AT LAST.

A Philadelphia correspondent of the N. Era, in a note dated June 18th, says:

"The proper authorities yesterday paid over to the trustees of the Pennsylvania Hall Association the sum of \$27,943 77, being the amount of the judgment obtained against the county of Philadelphia, with interest, for damage occasioned by the burning of the Pennsylvania Hall, in May, 1837. This sum, it is thought, will be sufficient to pay off all the outstanding claims against the Association, and leave almost 20 per cent. to be divided among the stockholders."

This is simple justice; but there is one loss which no indemnity can redeem—the forfeited honor of the city.

UNIVERSITY OF MICHIGAN.—We have received the catalogue of this Institution, for the year 1847. The following are the Faculty:

Rev. George P. Williams, A. M., Professor of Natural Philosophy and Mathematics.
Abram Sager, M. D., Professor of Zoology and Botany.
Rev. Andrew Ten Brook, A. M., Professor of Moral and Intellectual Philosophy.
Rev. Daniel D. Whedon, A. M., Professor of Logic, Rhetoric, and the Philosophy of History; and President of the Faculty.

Rev. J. Holmes Agnew, A. M., Professor of the Greek and Latin Languages.
Silas H. Douglas, M. D., Professor of Chemistry and Geology.

The following is the summary of Students:

Seniors,	11
Juniors,	18
Sophomores,	32
Freshmen,	11
Preparatory Students,	— 72
Total,	— 92

LITERARY ITEMS.

We learn from the Amherst Express, that Hon. Samuel Williston, of Easthampton, has recently given \$1000 to Amherst College, for purposes of instruction, in addition to the \$20,000 which he had previously given to found a Professorship.

Mr. Vaughan, who edited the "True American," subsequently to Cassius M. Clay's departure for Mexico, has met with such encouragement from the friends of a free press, in Kentucky and elsewhere, that he proposes shortly to recommence the publication of the paper, at Louisville. He intends to be independent of all political parties, and to advocate emancipation in Kentucky, as conducive to the best interests of the State, and the highest welfare of its inhabitants.

Professor Geiger, the celebrated Swedish Historian and philosopher, died, lately, at Stockholm, leaving his great work, the "History of Sweden," unfinished.

The Pittsburgh Journal says that Dr. R. J. Breckenridge has resigned the Presidency of Jefferson College, at Canonsburg. His place is to be supplied by the Rev. Dr. Baird, a gentleman well known for his lectures on Europe.

The Rev. Mr. Phelps, of the Pine street Church, has been chosen a Professor in the Andover Theological Seminary, to succeed Rev. Dr. Park, recently elected Professor of Theology.

EASTFORD, CONN.—Br. E. A. Lyon writes, June 18.—The Lord has been graciously pouring out his spirit upon us in this village, within a few weeks past, and we have found that God can revive his work in the summer season, as well as at any other time of the year. A great degree of seriousness has rested on the minds of the people, for a number of months past, and we have been expecting we should hear the inquiry, "What shall I do to be saved?" We have not "been disappointed. About twenty have professed to be converted and reclaimed. They are all of them from among the young, most of them members of our Sabbath School. No extraordinary efforts have been used. The common means of grace have been found sufficient. Some of the cases of conversion were the most powerful and clear that I have ever witnessed, among the hundreds I have seen converted since I have been in the work of the ministry.

While we spread abroad the wonders of redeeming grace, we would give to God the praise and glory. God alone the work has wrought.

So. GLASTENBURY, CT.—Rev. M. Chase writes, June 21.—We are enjoying a gradual revival of religion—more or less at the altar for prayer, every week. We have received the names of sixteen, on probation for the church, perhaps not more than half have joined the society, who have been converted.

CHAMBERS' ENCYCLOPEDIA of English Literature.—Gould, Kendall & Lincoln have issued No. 12 of this interesting work. It includes many of the later poets, as Southey, Coleridge, Moore, Lamb, &c., and is illustrated by several engravings.

NORWAY, CT.—Rev. S. W. Pearce writes, June 23.—As I have closed my labor for the present year, permit me to say I have some evidence to hope it has not been in vain in the Lord. Some have professed religion, others revived and encouraged, one new appointment taken into the circuit, resulting in the formation of a new class in the northern part of Albany, (there is no other within some miles)—a place filling up with settlers—a prospect of more joining soon—a germ for a society hereafter, if attended to. A Sabbath School has been established also, for the first time in the place, with a ten dollar library. Now we are thankful for this, on two weeks circuit, where the brethren have thought we were too weak to remain alone. They have improved their finances this year, over the last few years. We expect them to do better next year, through kind providence. May the one appointed to follow me, see greater prosperity.

The harvest prospects of the country should call forth a universal expression of gratitude. While most European nations have been suffering for bread, we have abounded, and never in the history of the nation was there a better promise of the staple crops than at present. Surely the lines have fallen to us in pleasant places. Let us be thankful and liberal.

BR. SPRINGER'S LETTERS from the West have been very acceptable to our readers. We hope to hear from him further.

WE call the attention of builders and contractors to an advertisement, found in another part of our paper. The brethren of Sandwich, with enterprise exactly in keeping with their past history, have decided to erect a place of worship, adapted to the wants of their growing society. Success to them in their laudable undertaking.

We like the suggestion of our brother at Nauck, except so far as ourself is concerned; but the measure should be proposed to the next General Conference. We are much obliged for the letter.

We are indebted to Col. Hatch, for New York and foreign papers.

REV. MESSRS. LEVINGS AND KIDDER will preach in our city, on next Sabbath, as follows: Dr. Levings at Russell st., in the morning, the Bromfield st. in the afternoon, and Chelsea in the evening. Rev. Mr. Kidder, at Bromfield st. in the morning, and Church st. in the afternoon.

MISSIONARY ADVOCATE.—This little journal is as interesting as ever—full of short, pithy, and attractive articles. Its prospects are improving, we learn, but its circulation among us in New England is in no wise proportionate to our numbers. Why this negligence, brethren? Would it not help us much in procuring our missionary funds? Would it not excite a liberal sympathy among our people, for the progress of the kingdom of Christ, and thereby help not only the missionary cause, but our domestic interests? Could we but bring all our members under the influence of our periodicals, we believe their hearts and their purses would be opened more generously.

We call attention to the notice, in another column, of Br. Woodward's proposed tour, for the circulation of our Books. Brethren of the ministry, give the superannuated preachers already abroad in the good work, a hearty welcome. Let us scatter our books all over New England—it will be scattering truth and salvation among the people.

MISSIONARY MONEY.—Br. M. Staple writes us thus:—In looking over the Minutes I see that the M. E. Church in Webster, is reported as having done nothing for the missionary cause. Twenty-three dollars were collected, and paid over to the Treasurer during the session of Conference.

